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A
CHILD ASSISTED
IN
GIVING THE HEART TO GOD.

“Whom shall he teach knowledge? and whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts.

“For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.”

Is. 28: 9, 10.

BY CALEB KIMBALL,

AUTHOR OF “THE YOUNG CHRISTIAN DIRECTED,” “THE HOLY
SPIRIT RESISTED,” &c. &c.

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CHILD ASSISTED,

&c.

CHAPTER I.

DELIBERATION ESSENTIAL IN GIVING THE HEART TO GOD.

SOME years ago, two little girls came into my room weeping; and, as they appeared to be in great trouble, I asked them why they wept and looked so sad. They replied that they were sinners, and wished to know what they should do to be saved. I was glad to find that this was the cause of their trouble, and told them that they must repent, and believe in Christ,

and give their hearts to God immediately. But as they were children, and did not clearly understand what was meant by giving the heart to God, they desired me to explain it to them in language so simple that they could comprehend it, for they wanted to do it immediately, and be pardoned and saved. I felt that this was a moment of great interest to these children, and therefore pointed out to them, as clearly as I could, what they must do; and then, having urged them to submit at once to Christ, I commended them to God in prayer, and they left the room. Shortly after, both of them, as they hoped, were enabled to give their hearts to the Saviour, and found peace in believing. They appeared humble and penitent, their tears of sorrow were wiped away, and their sadness was exchanged for songs of deliverance.

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After some months for self-examination and prayer, these dear children were received into the visible church, and have since, I believe, adorned their profession by a life of humble piety. Thinking it possible that some other children might wish to know how they may give their hearts to God, so as to be accepted of him, and be pardoned and saved, I have thought proper to point out the way in this little book, hoping that it may assist some young but anxious mind, in making the final surrender to Christ.

In Prov. 23: 26, we read, “My son, give me thine heart,” and in Rom. 6: 13, “Yield yourselves unto God.” From these two commands, I infer that it is the duty of every sinner immediately to give his heart to God.

The heart is that part of us which loves, hates, and desires; and as the

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affections of the heart control the other powers of the soul, if the heart be right, the mind will be right also, and the thoughts and actions will take a right direction. If we love God with all the heart, we shall delight to think about him every day, and pray to him, and shall strive to please him in all our pursuits. If we love Christ with all the heart, we shall take pleasure in thinking of him also, who he is, and what he has done; how he came down from heaven, suffered and died upon the cross to save us, rose again the third day, and ascended up to heaven, and sat down on the right hand of God, where he ever liveth to make intercession for us. You see, therefore, that the heart controls the mind: if the heart be holy, the thoughts will be employed upon holy and heavenly objects. As, then, the affections of the

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heart control the other powers of the soul, when we give up our hearts to God, we give up our entire selves to him, to love and serve him forever; to be governed by him, to obey his commands, and to honor and glorify him in all we do.

And now, my dear child, if you will follow me in a few simple thoughts, I will, with divine assistance, attempt to show you how you may give your heart to God, so as to be accepted of him, be pardoned and saved, and live happily with him in heaven forever. And here let me remark, once for all, that, in making the final surrender of yourself to God, you must rely for assistance upon the enlightening and subduing influence of the Holy Spirit, and seek this influence in constant, humble, and fervent prayer. God, your heavenly Father, says to you, "My

son, my daughter, give me thine heart." But do you ask, How shall I do it? I reply,—

1. You must give your heart to God *deliberately*.

When men are about to undertake some great work, as the building of a meeting-house, a great ship, or a railroad, they think about it, draw their plan, and calculate how much it will cost. Now giving the heart to God is a great and important work; it deserves your most serious and careful attention; it will affect you for a whole eternity. If this work be done right, you will be saved; but, if neglected, you will be lost forever. Do you wish to know what it will cost to give your heart to God? If you will listen attentively, I will tell you. In giving your heart to God, you must give up all your sins; your pride, your



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vain amusements and sinful pleasures. You must carefully suppress all sinful thoughts and feelings; you must not get angry; nor speak wicked words; nor lie; nor steal; nor play, nor work unnecessarily, on the Sabbath. You must hate and forsake all your sins, because they are wrong and displeasing to God. You must love and obey Christ, because he is good and holy, and because he came into this world, suffered and died upon the cross to save you, and now lives in heaven to plead your cause at the right hand of God. You must love and obey the Bible, and read it every day, because it is the Word of God, and tells you all you need to know about heaven and hell, God and Christ, holy beings and holy things, and because it tells you what you are, and whither you are

going, and how you must feel and act so as to please God and go to heaven.

You must pray daily in your closet ; and, when you pray, confess your sins with a broken heart, and thank God for his mercies. You must be kind and gentle to all, love and obey your parents, love your neighbor as yourself, and love and pray for your enemies. These are some of the great and good things which you will do if you give your heart to God. You see, then, that doing this great work will cost you no money, nor the loss of health or comfort, nor any real good. You will only lose your sins, and the misery which they occasion ; and from these, surely, you would most gladly be free. And what will you gain by giving your heart to God ? All the blessings which you can reasonably

desire. Shall I mention some of them? You will gain a new heart and a right spirit, the full pardon of all your sins, peace of conscience, and delight in prayer and praise. You will gain the favor of God, the love of Jesus, a hope full of immortality, humility, holy love, joy in believing, peace and triumph in death, acquittal in judgment, and a dwelling-place in heaven forever. And when you enter that holy habitation, and shall see God in his glory, and the Saviour, in all his infinite holiness, at his Father's right hand; when you shall see the holy angels in all their heavenly beauty, and shall gaze upon patriarchs and prophets, apostles and martyrs, with their crowns of life, their robes of holiness, and their harps of gold, and all of them singing the glad hosannas of the redeemed; and when you yourself shall be perfectly holy

and happy, and be filled with unspeakable joy and praise, — you will then know, as you never can before, what heaven is, and what a blessed thing it is to be entirely the Lord's.

And now, my dear child, in view of a habitation so splendid, a God so glorious, a Saviour so exalted, a worship so divine, companions so pure, so harmonious, so celestial, will you not now make up your mind, calmly and deliberately, to give your heart to God?

## CHAPTER II.

### LOVE ESSENTIAL IN GIVING THE HEART TO GOD.

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.”  
—Matt. 22: 37.

“God is love; and he that dwelleth in love dwelleth in God, and God in him.”—1 John, 4: 16.

IN pointing out still further the way of life, I remark again that you must give your heart to God *affectionately*. God is love; and you must give up yourself to him in pure, filial affection, and love him with all the heart.

Perhaps you will get a clearer idea of this, if I illustrate it by the following incident. Soon after I awoke one morning, I heard the cry of fire; and

on inquiring where it was, I ascertained that the house of a very excellent member of my church was in flames. This man had two lovely little children; and, when he discovered that his house was on fire, he thought of his little ones, who at that moment were aroused by the flames, and began to cry bitterly for relief. He rushed into the room, which was then filled with smoke, and found that the fire had already caught the bed on which his children were lying. With much difficulty he reached the bed; and when those children heard the kind voice of their father, and felt his arms around them, they leaped into his bosom, and clung to him with the most ardent affection, until he had conveyed them to a place of safety.

You see now what it is to give your heart to God *affectionately*. Those

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children were in imminent danger, and had they not been rescued, they must in a few moments have been consumed. You also are in imminent danger, for you are a sinner, and may die at any moment and lose your soul. Those children cried for help, and so must you. Their kind father heard their cries, and came to their relief. In like manner, God, your kind and heavenly Father will hear your penitential cries, and come to your relief. Those children cast themselves most affectionately into their father's arms; they rested their affectionate hearts upon his bosom and were saved, and I presume, loved him more dearly than ever before. You, also, relying upon the assistance of the Holy Spirit, must cast yourself, as a poor, dying sinner, most affectionately, into your heavenly Father's arms, and rest for salvation upon

the bosom of his everlasting love. And now, my child, will you do it? Will you, in filial love, give your heart to God? Will you do it now? Think a moment who God is; how great and kind, how holy and good. He created you and supports your being. He gives you food and clothes, rain and sunshine, parents and friends to take care of you, and a house to dwell in. He has given you his holy Bible and holy Sabbath, his own dear Son to die for you, and his Holy Spirit to renew and sanctify your heart. O what a God he is! A God of love! This God, your Father in heaven, says to you, "My son, give me thine heart." Have you done it? Will you do it, in love, every day? If so, I will proceed and point out another important particular in the work of giving yourself to God

CHAPTER III.

PENITENCE ESSENTIAL IN GIVING THE HEART TO GOD.

“The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.” — Ps. 51: 17.

“God be merciful to me a sinner.” — Luke, 18: 13.

IN dedicating yourself acceptably to God, I remark, once more, that you must give up your heart to him *penitently*. Penitence is contrition, or sincere and deep sorrow of heart in view of sin committed, seen and felt. Look at Peter after he denied his Lord. He saw and felt his sins, and wept bitterly. His heart was filled with godly sorrow, because he had done wrong, because he had offended God and dis-

honored and grieved his kind and gracious Saviour by ungratefully denying him with curses and bitter oaths. With these penitent feelings, he cast himself entirely upon the mercy of God in Christ, and was immediately pardoned. Look at the publican, who was also a great sinner. He felt the burden of his guilt so much, that he could not look up to heaven, but smote upon his breast, saying, God be merciful to me a sinner. As soon as he gave himself to God with these penitential feelings, the burden of his guilt disappeared, and he went down to his house a pardoned, justified sinner. These are examples of true penitence, and we may therefore safely follow them. You see now how these men gave their hearts to God; they did it penitently, and received at once a full and free forgiveness. Some time ago

a lovely youth entered my room, and, sitting down by my side, said to me, with much seriousness, "I am a sinner." "But what have you done?" "I have spoken wicked words." "And what else?" "I have disobeyed my parents." "And what else?" "I have not believed in Jesus Christ, as I ought; and this," continued he, "is the worst of all." This dear youth was not ashamed to confess his sins to me; and then, kneeling down by my side, in a very simple but humble manner, he confessed his sins to God. I trust that he penitently gave his heart to his heavenly Father, and became a child of God. And now, my dear child, I want you to see and to feel as Peter and the publican did, and as that beloved youth did, that you are a great sinner. Pride is sin; and you have much of that. Wicked thoughts and

feelings are sins ; and you have some of them. Vain and idle words are sins ; and you have spoken some of them. Anger is sin ; and have you never been angry ? Disobedience to parents is sin ; and have you never disobeyed your parents ? Playing on the Sabbath, and neglecting to pray every day in your closet, are sins ; and have you not been guilty of these ? But you have not loved God with all the heart ; that is sin. And there is another sin that you have committed, which is perhaps the greatest of all ; you have not believed in the Lord Jesus Christ, and our Saviour says, “ he that believeth not shall be damned.” This great sin of unbelief you have committed every moment, when you have been awake, since the time you were capable of understanding the Saviour’s character, and your obligations to love and obey

him. O, my child, you are a great sinner! Your sins are very numerous. Your heart is exceedingly wicked. And do you now ask, "What shall I do?" I reply, do as Peter and the publican did: confess your sins to God with a broken and contrite heart; mourn over them with sincere and deep godly sorrow because they are wrong, and hate and forsake them because they are displeasing in the sight of God.

An inspired writer has told us that "whoso confesseth and forsaketh his sins, shall have mercy." "If we confess our sins," says the apostle John, "he (God) is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." But, do you ask again, "Will God receive my wicked heart?" O yes, my child, he will gladly receive it, if, with the feelings

of the dying thief, you can say, "Lord, remember me." He took Peter's heart, and the publican's heart, and the heart of Saul of Tarsus, and washed them from all their pollution, and made them pure in the blood of the Lamb. And now, if upon your knees before God, you can heartily say with the prophet, "Behold I am vile;" and with the prodigal, "Father, I have sinned against heaven and in thy sight;" and with David, "Have mercy upon me, O God, according to thy loving kindness, and according to the multitude of thy tender mercies, blot out my transgressions, wash me thoroughly from mine iniquities, and cleanse me from my sins," — God will take your heart, and purge away its guilt, and make of it a new heart, a heart to praise and pray, and fill it with joy and peace in believing, and give you a

place in his holy family, a mansion in his upper kingdom, and a seat at his right hand for evermore.

The penitent thief received forgiveness, the weeping Peter obtained pardon, and the returning prodigal was admitted to his father's house. It is said of Judas that he repented, but it is not said that he was contrite for sin. A penitent heart is an object in which God has peculiar delight. With contrite ones he loves to dwell. "A broken and a contrite heart, O God, thou wilt not despise." "To this man will I look," saith Jehovah, "even to him that is poor, and of a contrite spirit, and that trembleth at my word." And now, my child, have you given up your heart penitently to God? Can you say, —

"Here's my heart, O take and seal it,
Seal it for thy courts above"?

Think a moment. Can you weep and mourn over sin, as the woman did at the feet of Jesus? And will you cherish such feelings every day? If so, I will proceed, and point out another important particular in this great work of giving up ourselves to God.

CHAPTER IV.

HUMILITY ESSENTIAL IN GIVING THE HEART TO GOD.

“For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.”
—Is. 57: 15.

“Though the Lord be high, yet hath he respect unto the lowly.”—Ps. 138: 6.

I REMARK, as a fourth particular, that you must give up your heart to God, *with humility*. Although penitence and humility are closely connected in the work of salvation, I have preferred to speak of them separately, that you may see more clearly their distinctive and peculiar features. Penitence is not humility, nor humility penitence, and

yet they are inseparably connected in the act of giving the heart to God. Our Saviour, while on earth, was a pattern of perfect humility. To burdened sinners, he says, "Learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." In heaven, humility reigns in all its loveliness; saints and angels are perfectly humble. Should a proud feeling enter their hearts, they would be banished immediately from their blissful habitation. Pride is probably the sin for which the fallen angels were cast out of heaven, and confined in everlasting chains of darkness unto the judgment of the great day. Before you enter heaven, therefore, you must be perfectly humble; for a proud heart can never dwell in that holy habitation. Pride is exceedingly hateful in the sight of God. "God resisteth the

proud." "The proud he knoweth afar off." If, then, you cherish a haughty spirit, God will resist you, and withhold from you his pardoning grace. But do you ask how humble you must be in order to give your heart to God acceptably? I reply, that you must be humble enough to fall upon your knees, and confess freely your sins to God, acknowledging that you are wretched, and miserable, and poor, and blind, and naked. You must be so humble, that you will not be ashamed of Christ, or his religion; so humble, that you will not be afraid or ashamed to have your young companions and the world know that you have decided to be a follower of Jesus. You must, in a word, be humble enough to bow to Christ and yield yourself unto God. This is a point of great importance.

Vast multitudes fail of heaven, because they are too proud to follow the Saviour in that holy way which leads to it. In giving your heart to God, then, lie low in the dust of humiliation before him, feeling deeply your unworthiness, and remembering, for your encouragement, that he giveth grace to the humble. I have never yet seen a sinner too humble, nor a saint too lowly. Be clothed with humility; for he that humbleth himself shall be exalted. I once asked a young man if he was willing to kneel down with me, while I commended him to God in prayer. His proud heart rose against it. He despised the act, and would neither bow nor pray, though he should gain heaven by doing it. I assured him that there was no merit or religion in kneeling, but that a humble posture and a lowly heart became a sinner,

when, as a guilty suppliant, he asked for divine mercy. God abhorred his pride, and at this time accepted neither his person nor offering. Some time after, I found this young man in a very different state of mind. The Holy Ghost had discovered to him his guilt; and being asked to pray, he fell upon his knees, and in a strain of humble confession and entreaty, he besought the Lord to have mercy upon him. Now the pride of his heart was broken down, and he was not ashamed to confess his sins or acknowledge Christ as his Saviour. He was not afraid nor ashamed to have his companions and the world know that he was asking the way to Zion. In his lowliness, as he hoped, he gave his heart to God; and God accepted it, and gave him the consolations of pardon, and he became a man of prayer.

“Though the Lord be high,” says the Psalmist, “yet hath he respect unto the lowly.”

And now, that you may have distinctly before your mind a most beautiful and impressive illustration of penitence and humility combined, look at the woman at the feet of Jesus. “And behold a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee’s house, brought an alabaster box of ointment, and stood at his feet behind him, weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.” Luke 7: 37, 38. This woman was a great sinner, for the Saviour says, her sins were many. She was a penitent sinner, for the Saviour says that her sins were for-

given. She was an humble penitent, for she did what a proud heart would scorn to do: she stood behind the Saviour, at his feet, weeping, and washed his feet with tears, and wiped them with the hairs of her head, and kissed his feet in the ardor of her affection, and, as an act of kindness, anointed them with the ointment. O lovely humility—weeping penitence! What lowliness, gentleness, tenderness, are here! She bows low, and with a full, a gushing heart, gives up herself to Jesus. There was nothing mean in this service. Even Gabriel, with all his exaltation and holiness, would have felt himself honored in performing it. This is the humility of heaven, and in cherishing it, there is safety and peace. Lower than this, my child, you need not sink; more penitent than this you need not feel in

giving your heart to God. And now, have you this humility? Think a moment. Were the Saviour here, would you take a place at his feet, and feel yourself honored in doing it? Could you without reluctance and without blushing, in the presence of all your companions, and with a world of sinners gazing upon you, wash his feet with tears, and wipe them, and kiss them, from the spontaneous feeling of your heart? . If so, I will proceed, and mention another particular of great importance in giving away ourselves to Christ.

CHAPTER V.

FAITH ESSENTIAL IN GIVING THE HEART TO GOD.

“By faith ye stand.”—2 Cor. 1: 24.

“Believe on the Lord Jesus Christ, and thou shalt be saved.”—Acts 16: 31.

IN pointing out to you the way of salvation by Jesus Christ, I remark, once more, that you must give up your heart to God *in faith*. Faith is trust or confidence in God; and in giving your heart to him, you must so confide in his power, truth, and willingness to save, that you shall commit yourself entirely and unconditionally to his disposal. Perhaps you will see this more clearly by the aid of a simple illustration. A little boy

awakes at midnight, and discovers that the house in which he is sleeping is on fire. He leaps from his couch, and opens the door, and the flames rush in upon him. He closes that, and opens another, and the flames rush in upon him there also. He closes that, and looks to the window; no fire is there. He opens it, and lo, his kind and affectionate father stands upon the firm ground below. The father discovers his child and exclaims, "My son, you will be consumed in a moment; drop into my arms, and I will save you." The boy knows that his father loves him; he has always treated him kindly, and been true to his word. He is also a strong man, and amply able to save him. These properties in his father are the foundation of his faith. Believing that his father will do what he promises, he drops

into his arms, and is borne away to a place of safety. Here you see the influence of faith. The little boy, from a knowledge of his father's character, *believes* that he will do what he has promised, and, on the strength of his *faith*, drops into his father's arms, and is saved. This is giving up one's self in faith. And now, my dear child, you are a sinner against God, for you have broken his law, and, on that account, are liable every moment to be consumed by the flames of the second death. That little boy awoke; and, when he discovered his danger, he made an effort to escape. He hastened to the window, the only way of escape; and there he saw his father, with a heart of compassion and arms of love, ready to save him. You also must awake; and when from the Bible you discover your danger, you must

make an effort to escape; you must hasten to Christ. Jesus died that you might live; and God, for Jesus' sake, is ready to pardon and save you. He is able to do it, for he is almighty; he is willing to do it, for he is full of mercy, goodness, and love; he is a God of truth, and will surely perform what he promises. This God, so great, so good, so willing to save, looks upon you with intense interest, in all your guilt and danger, as that father did upon his little son; and with all the compassion of his infinite soul, he says to you, "My son, give me thy heart, fall into my arms of mercy, for you are in danger of perishing; do it now, and do it in faith, for he that believeth shall be saved." You see clearly, then, what you must do; you must *believe* in God, and so believe in him as to cast yourself entirely

and unconditionally into his hands, and you will be saved. Suppose, now, that little boy had not awaked; he must have perished in the flames. And you, also, unless you awake from the slumbers of sin, must perish likewise. But suppose he had awaked, and discovered his danger, and fled to the window, and heard his father, with outstretched arms, say to him, "My dear son, fall into my arms, and I will save you," and still refused to believe his father, and held on to that burning house, he must have perished in the flames, notwithstanding. It was not enough, then, for that little boy to awake, and discover his danger, and fly to the window, and hear his father say, with a melting heart, "Fall into my arms, and I will save you;" all this was not enough; he must do one thing more; he must *believe* his father, and fall into his arms

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unconditionally, in order to be saved. And so it is with you, my child. It is not enough for you to be awakened, and discover your danger, and ask what you must do to be saved, and even go to God in prayer, and hear him say, in his Word, "My son, give me thy heart;" all this is not enough; you must do one thing more, and the very thing required; you must *believe in God*, and, in the exercise of faith, cast yourself into your heavenly Father's arms.

Perhaps you are now ready to ask, "Are faith in God and faith in Christ the same; and is giving the heart to Christ in faith, the same as giving it to God?" I reply, that faith in God and faith in Christ are essentially the same. The Father and the Son are two in their official work in redemption, but one in essence, and equal in power and glory.

In giving your heart to God the Father, you give it up to him as your Creator, Preserver, and Benefactor; and in giving your heart to Christ by faith, you give it up to him as your Redeemer, Intercessor, and Judge.

Perhaps you will better understand what it is to give the heart to Christ in faith, by the aid of a simple illustration. Suppose a child, who is perfectly blind, is lost in a vast wilderness; and having wearied himself out by fruitless efforts to find his home, he at last gives up all for lost, and in despair lies down upon the earth to die. Just at this moment, a friend, possessing every possible excellence, and in whom he has the highest confidence, draws near, and says, "My child, I perceive that you are in a very perilous condition; the wilderness is full of enemies, and, if you lie here, you will certainly die.

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I once had a dreadful conflict with these your enemies; and, though I suffered much in the conflict, I gained a complete victory over them; and, in the conditions of peace, I required that all in this wilderness, who should be found under my protection, and with my mantle resting upon them, should be allowed to pass in safety. I know your father well, and if you will now give me your heart and hand, and cast this my mantle about you, and give up yourself entirely to my direction, I will conduct you safely to your father's house." The child, having perfect confidence in the wisdom and uprightness of his friend, and in his ability and willingness to do what he had promised, leaps from the ground, and giving him his heart and hand, commits himself entirely to his protection and guidance. Here you see the



influence of faith. The child first believes that his friend will save him, and then gives up himself entirely to his direction. In the continued exercise of faith, he follows his friend without anxiety, going to the right or left as he bids him, without solicitude for the result, until he reaches his father's house. You see now how his faith operated to deliver him from his forlorn and wretched condition. Had he been stubborn or heedless, and refused to believe, even the kindness of his friend could not have rescued him. In an important sense, therefore, his faith saved him, though he was restored to his home by the power of another.

Now apply this illustration to your own case. You are that lost child, and sin has made you blind to your spiritual interests. The world is that vast wilderness in which you are wan-

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dering; and sin, and Satan, and the justice of God, are your enemies. Christ is that Friend who comes to your relief, and his righteousness that shield of protection. In his bloody agony, and by his sufferings and death upon the cross, he sustained a dreadful conflict with your enemies; and though in this conflict he lost his life, he procured your ransom. God is your Father, and heaven is that home to which he offers to bring you. And now, my dear child, Jesus, the Friend of sinners, sees you in your lost and perishing condition, a wanderer from God, blinded by sin, in yourself helpless and hopeless, surrounded by enemies and ready to die. In tender mercy, he pities you and comes to your relief. He offers to remove your blindness, to take away your sins, to shield you with his own righteousness from all the assaults of

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your enemies, and bring you home to God and to heaven, on the condition that you will cast away your sins, believe in him, and give up yourself entirely to his disposal. These are his gracious offers; and will you, in faith, accept them? Believe on the Lord Jesus Christ, and thou shalt be saved. Of this Jesus, your Lord and Saviour, you have read and heard much; you know him well: you know that he possesses every possible excellence; that he is able and willing to save; that he is true to his word, and will therefore perform all that he promises. That lost child believed immediately, and received at once the kind offer of his friend. You are that lost child, and Jesus is your almighty and gracious Friend. He comes to save you; he requires your heart and hand, your love and obedience, the entire com-

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mittal of your all to him. If you refuse to believe, you must die in your sins. Before his friend appeared, you saw no way for that poor, lost child to escape; and there is none for you but through faith in Jesus. "I am the door," he says; and you must enter this door by believing in him. "I am the way, and the truth, and the life," he says; that is, the true way to eternal life; and you must enter upon this way by believing in him. That child believed; and reposed such confidence in his friend, that he followed him without hesitation, and without anxiety as to the result. And such must be your confidence in Jesus, your heavenly Friend. You must believe; and give up yourself to him, so as to follow him; to feel as he requires, and do as he says. When Jesus tells you in his Word to repent and forsake your sins,

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you must do it. All that God requires of you in his Word, your faith in Jesus must lead you cheerfully and heartily to perform. This is the faith which purifies the heart, and saves the soul, and in the exercise of which there is an exceeding great reward. That blind child, when rescued from his perilous condition, no doubt loved his benefactor; and so it will be with you. If you give up yourself to Christ by faith, you will love him with all the heart, as your Lord and your God, your atoning Priest and glorious King, and in loving him you will delight to obey his commands.

If, now, you understand this point, I will proceed, and state another particular evidently implied in giving up yourself acceptably to God.

CHAPTER VI.

THE HEART MUST BE SURRENDERED TO
GOD JOYFULLY.

“Then they that gladly received his word were baptized.” — Acts 2: 41.

“Rejoice in the Lord alway; and again I say, rejoice.” — Phil. 4: 4.

IN stating to you, as clearly as possible, the way of salvation by Jesus Christ, I remark again, that you must give up your heart to God *joyfully*. In the dedication of our persons to our heavenly Father, as well as our property, God loveth a cheerful giver. If you were lost in a vast wilderness, and were surrounded by enemies, who were ready to devour you, how glad you would be to meet a beloved friend

who had power to deliver you, and should kindly offer to lead you back again to your father's house, and how joyfully would you commit yourself entirely to his protection and guidance. Now God is this kind friend; and in your sinful wanderings from him, he meets you by his Word and Spirit, and seeing you assailed by enemies within and without, and exposed to die, he kindly offers to deliver you, and bring you safely to a holy, peaceful habitation in his kingdom above. When you hear him say to you in his Word with paternal tenderness, "My son, give me thine heart," how joyfully should you make the surrender, and give him your best affections, your life, your all. He well deserves the gift; for he is your God and Father, a God of loving kindness and tender mercy, not willing that any should perish, but that all

should come to repentance. God takes no pleasure in a reluctant service; he will not accept your heart until you can give it to him joyfully. This is all right, you perceive; for you can derive no happiness from serving God, unless you serve him joyfully. Parents love to see their children obey them cheerfully, and leap for joy to do what they require, and so does God.

A vessel at sea is wrecked in a tempest, and all on board lost excepting one. This poor sailor clings to the wreck, and is at the mercy of the waves. He is cold and hungry, and every sea that rolls over him, threatens to break his hold, and send him to the bottom. Day after day rolls away, but no vessel comes to his relief. At the moment when he is just ready to give up all for lost, he discovers a ship at a distance, leaping over the waves,

and directing her course towards him. As soon as he discovers that ship, an emotion of joy thrills his soul; and as she approaches nearer and nearer, his joy increases. A sailor on the watch, spies at a distance a speck upon the water, and in a moment cries, "A wreck ahead, and a man upon it." This cry, bounding over the water, comes to him as life from the dead. In a moment, a boat is out, and, being manned with able seamen, is on her way towards him. And now his joy increases; and as she comes along gently by his side, his joy becomes unspeakable, and summoning up all his powers, he leaps into the boat, and is borne away with a joyful heart in safety to the ship. Here you have a lively illustration of what it is joyfully to give your heart to God in Christ. You, my dear child, as a lost sinner, are in a

perishing condition, clinging to a miserable wreck, and liable to be dashed by every wave. Christ is that ship; and, beholding you in a perishing condition, he comes to your relief. This little book is that boat upon the water, coming gently by your side to assist you in getting into Christ, the ark of safety. The sailor, on the wreck, rejoiced greatly when he saw that ship; and how should you rejoice at the name of Jesus, when told that he came into this world to seek and save the lost; that he suffered, and died, that you might live; that he agonized, and wept, and bled, that you might never die. How should you rejoice to hear him say, "Suffer little children to come unto me, and forbid them not;" "Come unto me all ye that labor and are heavy laden, and I will give you rest!" The sailor on the wreck rejoiced exceeding

ly, when he saw that boat come to his relief; and how greatly should you rejoice to be assisted by the Bible, the minister of Christ, or some good book, in finding the way to Jesus, the sinner's friend. The sailor leaped for joy, when he planted his foot upon that noble ship, in expectation of being carried safely to his country and home, and how exceedingly should you rejoice in committing yourself to Christ, the ark of safety, in full expectation of being carried safely to the haven of everlasting rest, to that country and home where joy shall be unspeakable and full of glory.

“Here, Lord, I give myself away;
’Tis all that I can do.”

As you now see clearly, I trust, how to give your heart to God joyfully, I remark, once more, that, in giving yourself to God, you must cast yourself,

unconditionally and with the full consent of the heart, upon the sovereign mercy of God in Christ Jesus. The mercy of God in Christ is your only hope, and on this you must rely with the full consent of the heart for pardon and eternal life, or you must perish. You cannot give your heart to God reluctantly or partially. If you linger, hesitate, or desire to make the least reserve, he will not accept it. He will have the whole of your heart, or none of it; and have it too with its full consent. God is an infinite sovereign, and deserves the whole. He regards a *partial* surrender as *no* surrender — a *partial* service, as *no* service. In giving yourself to God, you must not make conditions, but accept cheerfully his own conditions. You must fall with all your heart into his hands, and be willing that he should dispose of

you according to his sovereign pleasure. Unconditional submission to the will of God, is the turning point in your salvation. Sink or swim, live or die, you must yield yourself, with the full consent of the heart, to his sovereign pleasure.

But, do you ask how a sinner feels when he falls unconditionally upon the mercy of God? I reply, he feels that he deserves to die; that he is utterly undone; that he is in a helpless and perishing condition; and, finding that he cannot save himself, and seeing no other way of escape, he casts himself, as his last resort, with all his guilt and helplessness, entirely upon the mercy of God in Jesus Christ.

This is the point to which you and every sinner must be brought, before Christ will be formed in the soul, the hope of glory. You must cease

from attempting to save yourself. Save yourself you never can; for you are utterly undone. You must renounce your sins, and every earthly dependence, and cast yourself just as you are, a poor, helpless sinner, upon God's pardoning mercy in Jesus Christ.

CHAPTER VII.

THE HEART MUST BE SURRENDERED TO GOD FOR ETERNITY.

God requires your heart, because he deserves it; and he deserves it not for a day, nor for a year, nor during the period of your earthly existence merely, but *for a whole eternity*. God is unchangeable in all his perfections, and unchangeably worthy of your strongest love, your purest homage, your unceasing gratitude and praise. If it be right, that you should glorify God in loving and serving him with all your heart for a single hour, it is right that you should glorify him by loving and serving him a million hours, and throughout

eternity upon the same principle. The consecration of yourself to God must be final and eternal. In giving up your heart to Him, you take a step which you must never retrace; you make a promise to love and obey him, which you must never break; you enter into a covenant, with him, not to be dissolved, to be his only, and his forever.

When with a reconciled heart you open your eyes upon the holiness and glory of God, you will love him, because you choose to love him; and as you discover more and more of his infinite excellence, and sink deeper and deeper into his love, your desire will become stronger and stronger to comprehend, with all saints, what is the length and breadth, and depth and height of his goodness, and to know

the love of Christ, which passeth knowledge, till you are filled with all the fulness of God. There is a constraining power in divine love, which will induce you to forget the things that are behind, and urge you forward to the mark for the prize of your high calling of God in Christ Jesus. Going back will be out of the question. Your affections will be drawn towards God your Saviour, and eternity will be short enough to speak his praise. The little boy, when rescued from the flames, had no desire to enter again that burning house. The rejoicing sailor, when lodged safely in that noble ship, had no desire to return again to that miserable wreck. And you, when born again, when rescued from the power of sin, and animated with a hope full of immortality, and on your way to

that everlasting kingdom, that eternal weight of glory, in the presence of God above, will have no desire to return back again to the bondage of corruption, and the gloomy prospects of an unpardoned sinner, beyond the grave. The way of holiness is pleasant, and its path, though upward, is a path of peace. Ask the young convert if he wishes to go back, and he will tell you, No. Ask the aged Christian, almost ripe for heaven, if he wishes to return back again to a state of impenitency; and with a tone of unutterable surprise, he will answer, No. Go through the ranks of the redeemed above, and ask the countless multitudes around the throne, if they are weary of the service of God, and, with a voice loud as many waters, they will answer, No. They gave their hearts

to God for a whole eternity, and eternity will be short enough to enjoy his love, and sing his praise.

I have now, my child, explained to you, as clearly as I can, how you must give your heart to God so as to be accepted of him, and pardoned and saved. You must give yourself to him *deliberately, affectionately, penitently, with humility, in faith, joyfully, with the full consent of the heart, and for eternity.* Do this, and you will be saved.

I have chosen to present the subject under these eight particulars, that you may see clearly the different states of feeling included in the act of consecrating yourself to God. As you pass along, step by step, you can examine yourself in each particular, and ascertain, with greater precision, whether you possess the feelings herein de-

scribed. This work belongs to you ; no other being can do it for you, and this work you must do, relying upon the assistance of the Holy Spirit, or you must perish forever. Submission or death, is the only alternative. But do you ask, "When must I give my heart to God?" I reply, you must do it *now*, this moment, while you are receiving instruction from this little book. "Behold," says an apostle, "*now* is the accepted time ; behold, *now* is the day of salvation." I can give you no other instruction ; the Bible gives no other. The past is gone. You never can go back to do this work. The future has not arrived, and to you it may never come in a land of mercy. The present moment, the passing *now*, is yours, and given you for the express purpose of making your peace with God. Im-

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prove it, then, for you know not what an hour may bring forth. A lovely youth once entered my room, and asked me what he should do to be saved? I told him that he must repent and believe in Jesus immediately; and, in a word, give his heart to God. We knelt and prayed, and he left the room, as I hope, a believing penitent. Shortly after, he fell into the river, and was drowned, and I saw him no more. O my child, you know not what a moment may bring forth. For what is your life? It is even a vapor, which appeareth for a little time, and then vanisheth away. Had that precious youth put off the work of salvation to a future period, he might have sunk down through a watery grave to a world of endless burning.

But do you ask, "Can this great work

be done *now*?" I reply, it can, and ought to be done now, and, if deferred, may not be done at all. God is ready to pardon, when you are willing to repent. For your encouragement, I will relate a fact. Some years ago, a young man came to me, in great distress, to inquire what he must do to be saved. He was bathed in tears, and trembled in view of his guilt as an unpardoned sinner in the hands of God. I spoke a few words to him, pointing him to Christ as his only refuge, and then we knelt down to pray. When the prayer closed, he did not rise, but seemed overwhelmed with a sense of his guilt, and cried for mercy. I prayed again; we then rose from our knees, and sat down together upon the sofa, but the work was not done. I then asked, "Do you wish to be a Christian

now?" "O, I do." "Are you willing to submit now?" "I think I am." "Will you give your heart to God, as, with divine assistance, I attempt to point out the way?" "I will try to do it." I then described to him, step by step, as I have done to you, what is implied in giving the heart to God, asking him in each particular, "Do you feel thus?" "I think I do." Having finished my remarks, and perceiving that a change had taken place in his feelings, I asked again, "Are you reconciled to God?" "I am," he replied. His agitation now ceased, and he appeared most sweetly subdued and calm as a summer's evening. He now wiped away his tears, and appeared like a new man, humble and penitent at the feet of Jesus. I was persuaded that he was born again, and

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had passed from death unto life, by my side, upon that sofa. O, it was a solemn moment! The Holy Ghost was there, and made the spot like the place between the cherubim of glory. I can never forget it. The young man left the room with a hope in Jesus, and went on his way rejoicing. He has been for years a professed follower of the Saviour, and by a life of humble piety, has proved satisfactorily that he then and there gave his heart to God.

Do you now ask why you should give your heart to God? I reply,

1. Because he requires it. This reason, if no other existed, would be sufficient. God is a being of infinite excellence. He created you for himself. He has endowed you with all your noble powers of thought and feeling, that you may love and enjoy him



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forever. He knows what you are, and what you ought to be, through the whole period of your endless existence. From this perfect knowledge of your duty and destiny, your wants and liabilities, he requires your heart. His claims are absolute and righteous. He gave you being, and upholds you in existence every day. He has fed and clothed you, and watched over you with more than paternal tenderness and care. He has given his Son to die for you, and his Holy Spirit to renew and sanctify your heart. He has given you his holy Bible, and Sabbath and friends to instruct you. He has surrounded you with loving kindness and tender mercy; and, in return for all this, he requires your heart, your supreme and constant love, and your cheerful obedience. And can you refuse it? Is

this too much to give to God, your Father, your Creator, and heavenly King? O, no; your whole heart is not too much for God to receive, or for you to give. . Should he require less, it would prove your ruin.

2. It is reasonable that you should give up your heart to God. It is a dictate of reason, that you should eat and drink, and work, and take care of your body; and is it not, in a far higher sense, a dictate of reason, that you should take all possible care of the undying soul, which thinks, and feels, and acts, and which will be unspeakably happy or wretched, to all eternity, according as you receive or reject the offers of grace? Now, in giving your heart to God, your hungry soul begins to feed upon the bread of life, of which, if a man eat, he shall live forever;

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your thirsty spirit begins to drink the water of salvation, of which, if a man drink, he shall never thirst, but have in him a well of water, springing up into everlasting life. In giving your heart to God, you begin to work out your salvation with fear and trembling, while God works in you to will and to do of his good pleasure. In giving your heart to God, you obey your heavenly parent; and, in keeping his commands there is great reward;—a great reward of peace, hope, and consolation, in the present life; and of joy unspeakable and full of glory, in the paradise and presence of the eternal God.

3. The plan of redemption was devised and executed, that you might give your heart to God, and glorify him by an obedient and holy life. Shall it be

in vain to you, my child, that God loved the world, and Jesus died for it, that the Holy Spirit has been given to convince of sin, and the Bible and Sabbath given to aid you in securing salvation? Shall it be in vain to you, that the Word of God is filled with warnings and invitations, entreaties and commands, to induce you to live henceforth, not unto yourself, but unto Him who died for you, and rose again? Shall ministers preach, and Christians pray, and religious books be placed in your hands, to no purpose? O, yes; all this array of power and goodness, of mercy and love, will be to you utterly in vain, if you withhold your heart from God.

4. You must perish forever, unless you cheerfully comply with the requisition, "My son, give me thine heart."

Heaven is a holy place, and no impenitent heart will ever enter that blissful habitation. God has settled the question, that you must repent or perish; that you must yield yourself unto him, a willing sacrifice, holy and acceptable, or you must die. Our Saviour declares, "that except ye repent, ye shall all likewise perish." "He that believeth not, shall be damned." These are some of the reasons why you should immediately give your heart to God. They are weighty and solemn reasons, and deserve your most serious and prayerful attention. Life and death, blessing and cursing, are now set before you. Choose life, that your soul may live. Reason, revelation, and providence, truth, obligation, and happiness, like a cloud of living witnesses, all give in their testimony, that your Heavenly

Father ought to be obeyed and loved by you without delay.

I now commend you to God, and the word of his grace, hoping and praying that you will repent and live, and be found at last among those who “shall shine as the brightness of the firmament, and as the stars, for ever and ever.”



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